

The Pious Universal Union for the Children of the Divine Will
Official Newsletter for “The Pious Universal Union for Children of the Divine Will –USA”
Come Supreme Will, down to reign in Your Kingdom on earth and in our hearts!



ROGATE!



FIAT !

“May the Divine Will always be blessed!”

Newsletter No. 142

March 2, A.D. 2014 – Quinquagesima Sunday

Calendar for the Traditional Roman Rite



Quinquagesima is the name for the Sunday before Ash Wednesday. It was also called *Esto mihi* after the opening words of the *Introit*, taken from Psalm 31:3. The Gospel tells us the wonderful story of the man who was blind and our Lord, hearing his cry for aid, miraculously cures him. The name stems from the Latin *quinquagesimus* (fiftieth) which refers to the fifty days before Easter Day, counting so as to include Sundays. Since the forty days of the Lenten fast do not include Sundays, the first day of Lent, Ash Wednesday, succeeds Quinquagesima Sunday three days later.

Update on Padre Bucci



As of last month, Father Bernardino is come back to the convent in Trinitapoli. He has completed his rehabilitation. Here is a message of Father Bernardino to the friends of USA:

Dear friends,

I would like to thank you with all my heart for the great affection that you have shown to me during the days when I was in the hospital for health problems.

My collaborator Giuseppe upgraded me frequently about your affection.

Your prayers comforted me during those days.

I am sure that the Lord, through the intercession of Luisa, made me the grace to let me still alive to give my modest contribution so that Luisa Piccarreta always be known by most people in the world.

I feel encouraged to continue in this mission.

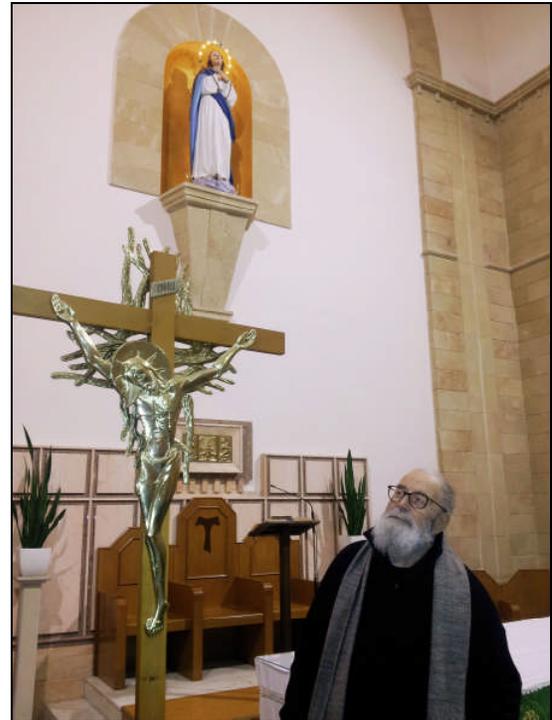
I pray for you and your families every day.

You are all in my heart and I remember you with great affection.

God bless you always.

Fiat!

Father Bernardino Bucci



March 4, A.D. 2014 – Anniversary Luisa’s Passage to Heaven



The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: *"I have gone round and round the world again and again, and I looked one by one at all my creatures to find the smallest one of all. Among so many I found you. Your littleness pleased me and I chose you; I entrusted you to my angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling my will. Nor will you feel any greater through this, indeed it is my will to make you even smaller, and you will continue to be the little daughter of the Divine Will"* (cf. Volume XII, March 23, 1921).

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities.

In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.

A priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus all her writings were hidden away in the secrecy of the Holy Office.

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last nine years of her life in a house in Via Maddalena, a place which the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939-June 16, 1947) archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died*". To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

Luisa had said that she was born "upside down", and that therefore it was right that her death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always lived, and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after having touched her body with it; a few years later, her remains were translated to the parish of Santa Maria Greca.

The holy death of Luisa Piccarreta

At the news of Luisa's death which occurred on March 4, 1947, it seemed that the people of Corato paused to live a unique and extraordinary event. Their Luisa, their Saint, was no more. And like a river in full spate they poured into Luisa's house to look at her and express their affection to her, for so many years esteemed and beloved by all. On the day of her funeral official mourning was declared in the town. Luisa's body remained exposed for public veneration (with the permission of the health service's doctor) to satisfy the thousands of people of Corato and the surrounding area who poured into the house day and night. It was necessary to have recourse to the police to control the flow of people. Everyone was under the impression that Luisa had fallen asleep and was not dead. In fact, her body, laid on the bed, did not undergo *rigor mortis*. It was possible to raise her hands, move her head in all directions, bend her fingers without forcing them, and raise and bend her arms. Her eyelids could be lifted and one could see her shining eyes, undimmed by death: everyone – strangers, priests, ecclesiastical and civil figures – wanted to see this unique and marvelous case. A great many skeptics left the mortuary chamber shocked, crying and renewed. Luisa seemed alive, as if a placid and serene sleep had stopped her for an instant. Everyone was convinced that she wasn't dead, and some said: "*Call the bishop and you will see that by making the sign of the cross he will awaken her; isn't Luisa a daughter of obedience?*". This hope expressed the love they all felt for the Servant of God. But a council of doctors, summoned by the religious, civil and health authorities, declared after a careful examination that beloved Luisa really was dead. As long as she remained exposed for public veneration, she gave no sign of corruption nor did her body emanate any odors of putrefaction. Like a queen, she remained sitting on her bed. It proved impossible to lay her out, so that a special "p" shaped coffin had to be built for her, the front and sides of glass so that everyone could see her for the last time. Luisa the Saint, who for about 70 years had always remained sitting up in bed without ever leaving her room, passed among the immense lines of people, borne on the shoulders of a numerous group of sisters of all orders and surrounded by an unspecified number of priests and religious. Her funeral was celebrated by the entire chapter in the main church, with the participation of all the

confraternities of Corato...I visited Luisa's body several times during the four days that she remained exposed, touching her several times and taking some of the flowers that were constantly placed upon her feet and legs, which I have guarded jealously for many years among my books. Many were given to the sick who were healed when they touched them and were able to attend her funeral. As the coffin passed, the bed-ridden were carried to the doors of their houses and many, it was said, received special graces. Luisa was buried in the Calvi family chapel. On July 3, 1963, her mortal remains were returned to Corato, to rest permanently in the parish Church of Santa Maria Greca.



Luisa in the serenity of sister death



The special coffin, designed with front and side windows



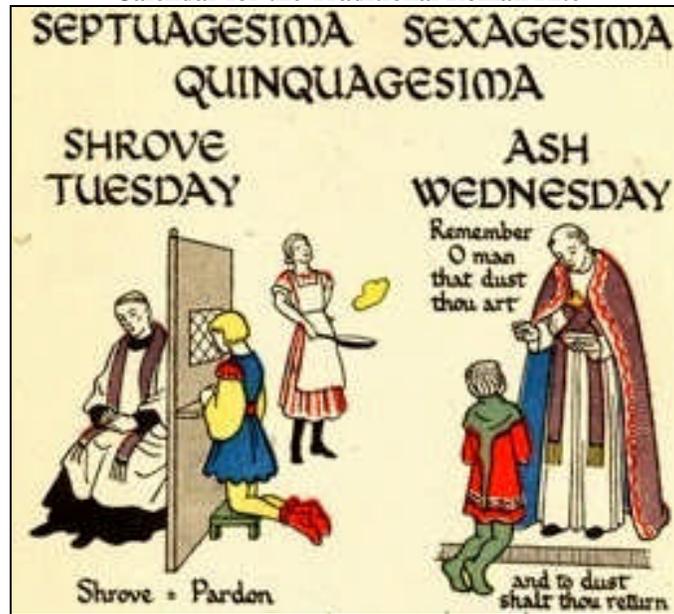
The coffin carried by the faithful of the Servant of God



All the townspeople of Corato bid their last farewell to Luisa "the Saint".
The Sisters of the Divine Zeal surround the coffin

March 5, A.D. 2014 – Ash Wednesday

Calendar for the Traditional Roman Rite



In Genesis 3:19 we hear God tell us "for dust thou art, and into dust thou shalt return," but nowadays, when someone dies, they are rushed from deathbed to funeral home to be embalmed and to be worked over by a make-up artist so that that "dusty reality" is hidden from us. Their deaths are spoken of as almost an embarrassment; "he passed," they say, or "he is no longer with us." These comforting but sterile luxuries weren't an option in the past when plagues felled so many people that there weren't enough survivors to bury them, when bodies had to be stored all winter until the ground was soft enough to dig, when most of the children a woman bore died before they were able to grow up. In our culture, with our medicines and "funeral sciences," we are afraid to look at death, and we are a poorer people because of it. No matter how long science can prolong life, no matter how much embalming fluid is pumped into a corpse, nature will have her way. This is Truth. And when nature has her way, we can either rest in the knowledge that the ultimate Victor is Christ, Our Lord, Who walked out of His tomb 2,000 years ago and offers resurrection to us, or we can believe that decay is all that is left. This is the meaning of Ash Wednesday.

Ash Wednesday is the day for being reminded of and contemplating our mortality, of which Ecclesiasticus 1 reminds us:
***What profit hath a man of all his labour which he taketh under the sun?
One generation passeth away, and another generation cometh...***

When a new Pope processes to St. Peter's Basilica to offer his first Mass as Pope, the procession stops three times and, at each stop, a piece of flax mounted on a reed is burned. As the flames die, the Pope hears the words, "Pater sancte, sic transit gloria mundi" ("Holy Father, thus passes the glory of the world"), to remind him not only that he is a mere man, but as a man, a mere mortal whose end is like the end of all other men. The things of this world are transient, and Christians must always keep one eye on the world to come.

Recalling this Truth is one of the principles behind the use of ashes on the forehead today: to remind us that we are mortal, subject to the rot and decay our Western culture now desperately tries to euphemize away, and that we are radically dependent on -- *solely* dependent on -- Jesus Christ to overcome this fate.

While death should, of course, be avoided as the evil it is, we should accept the reality of it with the attitude behind the words attributed to the great Sioux warrior, Crazy Horse: "It is a good day to die" ("Hoka hey"). Death should not be feared in itself; what should be approached with trepidation is the judgment that follows -- not because God is a malicious Father who wants to inflict pain, but because He is as just as He is merciful. We need to repent, accept the reality of death, and not only consider our judgment, but *be ready* for it.

March 19 – Saint Joseph's Day

Calendar for the Traditional Roman Rite



The Miracle of San Juan Capistrano's Mission Swallows

The miracle of the "Swallows" of Capistrano takes place each year at the Mission San Juan Capistrano, on **March 19th, St. Joseph's Day**. As the little birds wing their way back to the most famous Mission in California, the village of San Juan Capistrano takes on a fiesta air and the visitors from all parts of the world, and all walks of life, gather in great numbers to witness the "miracle" of the return of the swallows. Each year the "Scout Swallows" precede the main flock by a few days and it seems to be their chief duty to clear the way for the main flock to arrive at the "Old Mission" of Capistrano.

With the arrival of early dawn on St. Joseph's Day, the little birds begin to arrive and begin rebuilding their mud nests, which are clinging to the ruins of the old stone church of San Juan Capistrano. The arches of the two story, high vaulted Chapel were left bare and exposed, as the roof collapsed during the earthquake of 1812. This Chapel, said to be the largest and most ornate in any of the missions, now has a more humble destiny--that of housing the birds that St. Francis loved so well.

After the summer spent within the sheltered walls of the Old Mission in San Juan Capistrano, the swallows take flight again, and **on the Day of San Juan, October 23, they leave after circling the Mission bidding farewell to the "JEWEL OF ALL MISSIONS" San Juan Capistrano, California.**

Who was St. John Capistrano?



On Oct. 23, the Catholic Church celebrates the life of Saint John of Capistrano, a Franciscan priest whose life included a political career, extensive missionary journeys, efforts to reunite separated Eastern Christians with Rome and a historically important turn at military leadership.

Invoked as a patron of military chaplains, St. John of Capistrano was praised by Blessed John Paul II in a 2002 general audience for his “glorious evangelical witness,” as a priest who “gave himself with great generosity for the salvation of souls.”

Born in Italy during 1385, John lost his father – a French or possibly German knight who had settled in Capistrano – at a young age. John’s mother took care to have him educated, and after learning Latin he went to study both civil law and Church law in Perugia. An outstanding student, he soon became a prominent public figure and was appointed governor of the city at age 26.

John showed high standards of integrity in his civic career, and in 1416 he labored to end a war that had erupted between Perugia and the prominent House of Malatesta. But when the nobles had John imprisoned, he began to question his life’s direction. Encountering Saint Francis of Assisi in a dream, he resolved to embrace poverty, chastity, and obedience with the Franciscans.

Abandoning his possessions and social status, John joined the religious order in October 1416. **He found a mentor in Saint Bernardine of Siena, known for his bold preaching and his method of prayer focused on the invocation of the name of Jesus.** Taking after his teacher in these respects, John began preaching as a deacon in 1420, and was ordained a priest in 1425.

The most astonishing miracles confirmed his words. Saint John of Capistrano cured innumerable sick persons, raised dead people to life again, and with only his mantle spread upon the waters, crossed rivers with several companions. Seeing these prodigies, some of the most obdurate heretics were converted, and hundreds of young people asked for admission into the order.

During this mission against the enemies of the Church at home, great dangers arose abroad, threatening Christendom itself. Mohammed II had captured Constantinople in 1453, and was determined to force all the Christians in the West to submit to Mohammedanism.

Saint John of Capistrano's first objective at this time was Germany. He had already reached Hungary and was advancing on the fortress of Belgrade. There seemed to be little chance of saving it; the only hope of salvation seemed to lie in the hands of Saint John Capistrano. He would have to rouse the princes and the people to a crusade against the Turks. Pope Callistus III proclaimed the crusade and appointed Capistrano to preach it.

Although Saint John of Capistrano was now seventy years of age, and so reduced by labor and austerity that he seemed to be nothing but skin and bone, the saint rushed, like the flying messenger of Christ that he was, about Germany and Hungary, summoning volunteers for the war against the enemy of the Christian name. With the troops he had assembled, he then hastened to Belgrade to aid the gallant warrior [John Hunyadi](#). An army of several thousand Turks was encamped before the fortress, but Capistrano did not allow that to frighten him. **Filled with confidence in the holy name of Jesus, which was given the soldiers as their standard, and holding aloft the cross with the banner on which was inscribed the holy name, while frequently calling on the holy name with a loud voice, he led the troops against the enemies, who were at least ten times stronger than the Christians. But the power of the Lord of Hosts and the efficacy of the holy name were to be marvelously manifested. More Turks were slain in the attack by the enthusiastic warriors of Christ than the number of the Christian soldiers, and the rest fled in panic. Once more Christian Europe was saved.**

This glorious victory on the feast of St. Mary Magdalen in 1456 was destined to be the crown of John’s activities. Saint John of Capistrano fell ill soon afterwards, and died in the Franciscan convent of Illok in Hungary on October twenty-third. Glorified by God after his death with numerous miracles, Saint John of Capistrano was canonized by Pope Alexander VIII in 1690.

Janos Hunyadi and Battle of Belgrade: A.D. 1456



We all know of the spectacular Catholic victories against the Muslims at Poitiers (732), Jerusalem (1099), Lepanto (1571) and Vienna (1683), as well as the great leaders of those campaigns: Charles Martel, Godfrey de Bouillon, Don Juan of Austria and Jan Sobieski of Poland. But how many of us have ever heard of the no less pivotal Battle of Belgrade in 1456 and the great Catholic Hungarian warlord Janos Hunyadi?

After the fall of Constantinople in 1453, the Turkish advance did not simply cease; Mehmet II, the victor of Constantinople, geared up his forces for an invasion of the Catholic Balkans. His immediate goal was to take the Hungarian fortress-town of Belgrade (then called Nandofehervar) on the border of Hungary and the newly possessed Ottoman lands. Hungary was in a precarious situation, as it had no strong centralized kingship at the time and had been torn by baronial rivalries in the years leading up to the battle. The most powerful of these lords was Janos Hunyadi, a Serb and veteran of many wars against the Turks. Seeing the fall of Constantinople and the imminent invasion of the Turks, Hunyadi quickly made peace with his enemies and united the Hungarians against the coming infidel wave. He built up many fortresses and supplied garrisons out of his own revenues. However, no other baron was willing to assist him against the Turks, partly because they thought it a lost cause, and partly because even at this late hour with the Turks at the door, they feared empowering Hunyadi too much at their own expense. Thus Hunyadi stood alone against the Ottomans.

He did have a faithful ally in St. John Capistrano, a Franciscan monk who preached a crusade against the Turk so effectively that the peasants and farmers all rose up to join Hunyadi, swelling his forces to about 25,000 men. At the very moment Hunyadi was assembling his peasant force, Mehmet II arrived at Belgrade with a seasoned force of about 70,000 Ottoman warriors, most of them veterans of Constantinople. The siege of Belgrade was commenced on July 4th, 1456. Hunyadi was still a few days away from the city recruiting cavalry for his relief effort.

When Hunyadi heard about the siege, he linked up with St. John Capistrano and made his way for Belgrade, the preaching of the friar having now swollen the Hungarian force to close to 50,000, most of them ill equipped and untrained peasants. Meanwhile, Mehmet II pounded away at the walls of Belgrade with his heavy cannons, the same cannons that had leveled the ancient walls of Constantinople. The defenders waited in fearful expectation. The Turks had set up a naval blockade on the Danube in order to protect against any advance from the south.

Hunyadi arrived at Belgrade on July 14th and destroyed the flotilla of the Turks in a single day, sinking three Turkish galleys and capturing twenty-four ships. Meanwhile, Mehmet's cannons had finally breached the walls of the city, and an all out assault was ordered on the 21st of July. Hunyadi, now within the city, ordered a fierce resistance, and flaming pitch and burning wood were hurled at the defenders. Once, a Turkish soldier managed to plant the Sultan's flag on the pinnacle of the castle, but he was grabbed by a Hungarian soldier, and the Turk, Hungarian and flag all fell from the castle and perished. The Turks were beat back for the day, but only barely.

The following day a miracle occurred. Apparently by spontaneous impulse, without any orders from Hunyadi or Capistrano, the Christian rabble decided to sally outside of the castle and ravage the Turkish ramparts. The force was soon reinforced by 2,000 Crusaders, and before anybody knew what was going on, the Turks began to take flight. Panic spread throughout the Turkish camp, and the Catholic force of only a few thousand began to rout the conquerors of Constantinople. The Sultan's bodyguard of about 5,000 Janissaries tried desperately to stop the panic and recapture the camp, but by that time Hunyadi's army had also joined the unplanned battle, and the Turkish efforts became hopeless. The Sultan Mehmet II himself advanced into the fight but took an arrow in the thigh and was rendered unconscious. The rout turned into a general panic, and the Catholic army raged upon the Ottoman force with much slaughter; almost all of Mehmet's captains were killed.

When the Sultan regained consciousness, he was so distraught at the disaster that he had to be prevented from killing himself. The wounded were withdrawn in 140 wagons and Mehmet sulked back to Constantinople, the Turkish advance thus halted for the next century. During the siege, Pope Callixtus III ordered the noon bell to call believers to pray for the defenders - but as in many places the news of victory arrived earlier than the order, it transformed into the commemoration of the victory, and the Pope modified his the order to fit this interpretation. Hence the noon bell is still rung to this day for the memory of Hunyadi's victory.

Hunyadi's total force never exceeded 50,000, and the Turkish force was about 70,000, perhaps as high as 100,000. Nevertheless, the Hungarians lost only 10,000 men, and the Turks over 50,000, more than half of their army. But the Hungarians paid dearly for their victory: the carnage caused a plague to break out in the camp, which killed Hunyadi only weeks after the victory. A few weeks after that, Capistrano succumbed as well.

Though Belgrade eventually fell to the Turks in 1521, the Battle of Belgrade and Janos Hunyadi deserve to be remembered along with Don Juan and Jan Sobieski as defenders of Christendom; indeed, as its avenging angel, since it was Hunyadi's forces who killed all the warlords who had taken Constantinople and who wounded the proud Mehmet II and inflicted such disaster on him that he wanted to kill himself.

St. John Capistrano, ora pro nobis!

March 24, A.D. 2014 – Feast of Archangel Saint Gabriel

Calendar for the Traditional Roman Rite



The word angel is from the Greek “aggelos,” and means “messenger.” St. Gabriel is one of seven archangels who enter and serve before the Glory of the Lord, and one of the three archangels mentioned in Sacred Scripture: **Michael (Revelation 12:7-9), Raphael (Tobit 12:15), and Gabriel (Luke 1:27-28)**. The name Gabriel means “**Man of God**” in Hebrew or “**God has shown might.**” He is often depicted with a spear in his right hand and a mirror of jasper with an X (the first letter of the word Christ in Greek) in his left hand. The mirror signifies the wisdom of God as a hidden mystery.

According to Sacred Scripture, the archangel Gabriel is the messenger angel who appeared to people in the Old Testament and the New Testament on many different occasions. In some appearances, Gabriel is mentioned by name. On other occasions, Gabriel is thought to be the unnamed angel who appeared and made announcements to Moses, to Saints Joachim and Anne, to the shepherds at Jesus’ birth, to the myrrh bearing women approaching Jesus’ tomb, and to Jesus in the Garden of Gethsemane to strengthen him. It is said that:

- Gabriel taught the Prophet Moses in the wilderness in order to write the Book of Genesis.
- He revealed the coming of the Savior to the Prophet Daniel (Daniel 8:15-26 and 9:21-27.)
- He revealed to Saints Joachim and Anne the conception of the Virgin Mary.
- He appeared to Zachariah to announce the birth of St. John the Baptist. (Luke 1:10-20)
- In Gabriel’s best known and most celebrated appearance, he announced to Mary that she would bear a son, who would be conceived of the Holy Spirit, and would be called Son of the Most High, and Savior of the World. (Luke 1:26-38)
- Gabriel may have been the unnamed angel, who appeared to St. Joseph in his sleep and instructed Joseph not to divorce Mary quietly. He explained that Mary’s child was conceived by the power of the Holy Spirit and that He would be named Emmanuel, which means God is with us. (Matthew 1:20-24)
- Gabriel may have been the angel who appeared to the shepherds near Bethlehem to announce the birth of Jesus. (Luke 2:9-14)
- Gabriel may have been the angel mentioned by Luke who appeared to the Lord Jesus himself, in the Garden of Gethsemane before His Passion, to strengthen him. (Luke 22:43)
- Gabriel may have been the young man that Mark described who was seated in Jesus’ tomb and who also appeared to the myrrh-bearing women intending to anoint the body of Jesus. Mark said, “The young man clothed in a white robe told the women. ‘Do not be amazed! You seek Jesus of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him. But go and tell his disciples and Peter, he is going before you into Galilee; there you will see him, as he told you.’ ” (Mark 16:5-7)

Feast Day: The feast of St. Gabriel was included in the Roman calendar in 1921, for celebration on March 24, the day before the Feast of the Annunciation. In 1969, the feast day for St. Gabriel the Archangel was changed to September 29 for a combined celebration with the Archangels Michael and Raphael.

Patron Saint: Saint Gabriel is the patron saint of messengers, communication workers, and postal workers.

March 25, A.D. 2014 – Feast of the Annunciation of the Blessed Virgin Mary
Calendar for the Traditional Roman Rite



Exactly nine months to the day before the Feast of the Nativity, we celebrate the annunciation Gabriel makes to Mary. Mystical significance is given to this date by Jacobus de Voragine, Archbishop of Genoa in his "**Golden Legend**" written in 1275: This blessed Annunciation happened the twenty-fifth day of the month of March, on which day happened also, as well these things that hereafter be named.

On that same day Adam, the first man, was created and fell into original sin by disobedience, and was put out of paradise terrestrial. After, the angel showed the conception of our Lord to the glorious Virgin Mary.

Also that same day of the month Cain slew Abel his brother.

Also Melchisedech made offering to God of bread and wine in the presence of Abraham.

Also on the same day Abraham offered Isaac his son.

That same day St. John Baptist was beheaded, and St. Peter was that day delivered out of prison, and St. James the more, that day beheaded of Herod.

And our Lord Jesus Christ was on that day crucified, wherefore that is a day of great reverence.

It was this day on which Our Lord entered the world, and on this day, thirty-three years later, that He left it. It must be remembered that it was on *this* day, not Christmas, that Christ came to the world, as a baby inside Mary's womb; today is the feast of the Incarnation! The Gospel reading today is that of Luke:

Luke 1:26-38:

And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be.

And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the angel: How shall this be done, because I know not man?

And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God.

And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.
And the angel departed from her.

Our Lady uttered her fiat -- her words "Let it be done to me according to thy word" -- and the Second Person of the Most Holy Trinity condescended to take on a human nature and become man. **God became man!** Father Alban Butler writes in his "Lives of the Fathers, Martyrs, and Other Principle Saints" (1864) these beautiful words to indicate the import of Mary's "yes":

The world, as heaven had decreed, was not to have a Saviour till she had given her consent to the angel's proposal; she gives it, and behold the power and efficacy of her submissive fiat! That moment, the mystery of love and mercy promised to mankind four thousand years before, foretold by so many Prophets, desired by so many Saints, is wrought on earth. That moment, the Word of God is for ever united to humanity; the Soul of Jesus Christ, produced from nothing, begins to enjoy God, and to know all things past, present, and to come: that moment, God begins to have an adorer who is infinite, and the world a mediator who is omnipotent; and, to the working of this great Mystery, Mary alone is chosen to co-operate by her free assent. The prophets represent the earth as moved out of its place, and the mountains as melting away before the very Countenance of God looking down upon the world. Now that He descends in person, who would not expect that the whole heavens should be moved?

Yes, the whole heavens were moved, and **we Catholics are moved yet, honoring Christ's Incarnation at each and every Mass when we kneel in gratitude during the Creed, at the words "*Et homo factus est*"** ("And became man"). [Angelus Bells](#) at one time (and still in some places) reminded us three times a day -- morning, noon, and evening -- of St. Gabriel's announcement, Mary's fiat, and the Creator of the Sun and Moon and Stars deigning to take on a human nature, all according to prophecy:

Isaias 7:13-15:

...Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Isaias 11:1

And there shall come forth a rod out of the root of Jesse [David's father], and a flower shall rise up out of his root.

It is through Our Lady that the Ancient of Days sprang from the root of Jesse according to the flesh, thereby restoring the Davidic Kingdom and coming to reign as King of Kings from the Heavenly Jerusalem.

St. Augustine (b. 354), in his first sermon on the New Testament, explains what Our Lord's being born of a woman teaches about the dignity of women.

But now, would He have been any less a man, if He had not been born of the Virgin Mary" one may say. "He willed to be a man; well and good; He might have so been, and yet not be born of a woman; for neither did He make the first man whom He made, of a woman." Now see what answer I make to this. You say, Why did He choose to be born of a woman? I answer, Why should He avoid being born of a woman? Granted that I could not show that He chose to be born of a woman; do you show why He need have avoided it. But I have already said at other times, that if He had avoided the womb of a woman, it might have betokened, as it were, that He could have contracted defilement from her; but by how much He was in His own substance more incapable of defilement, by so much less had He cause to fear the woman's womb, as though He could contract defilement from it.



But by being born of a woman, He purposed to show to us some high mystery. For of a truth, brethren, we grant too, that if the Lord had willed to become man without being born of a woman, it were easy to His sovereign Majesty. For as He could be born of a woman without a man, so could He also have been born without the woman. But this hath He shown us, that mankind of neither sex might despair of its salvation, for the human sexes are male and female. If therefore being a man, which it behoved Him assuredly to be, He had not been born of a woman, women might have despaired of themselves, as mindful of their first sin, because by a woman was the first man deceived, and would have thought that they had no hope at all in Christ.

He came therefore as a man to make special choice of that sex, and was born of a woman to console the female sex, as though He would address them and say; "That ye may know that no creature of God is bad, but that unregulated pleasure perverteth it, when in the beginning I made man, I made them male and female. I do not condemn the creature which I made. See I have been born a Man, and born of a woman; it is not then the creature which I made that I condemn, but the sins which I made not."

Let each sex then at once see its honour, and confess its iniquity, and let them both hope for salvation. The poison to deceive man was presented him by woman, through woman let salvation for man's recovery be presented; so let the woman make amends for the sin by which she deceived the man, by giving birth to Christ. For the same reason again, women were the first who announced to the Apostles the Resurrection of God. The woman in Paradise announced death to her husband, and the women in the Church announced salvation to the men; the Apostles were to announce to the nations the Resurrection of Christ, the women announced it to the Apostles. Let no one then reproach Christ with His birth of a woman, by which sex the Deliverer could not be defiled, and to which it was in the purpose of the Creator to do honour.

This parallel between Eve and the Blessed Virgin is why Our Lady is referred to as "the New Eve," as Christ is referred to as "the New Adam." St. Irenaeus (b. c. 115) wrote in his Apology, Book II, Chapter XII:

Those, therefore, who allege that He took nothing from the Virgin do greatly err, since, in order that they may cast away the inheritance of the flesh, they also reject the analogy between Him and Adam.... Wherefore also Luke, commencing the genealogy with the Lord, carried it back to Adam, indicating that it was He who regenerated them into the Gospel of life, and not they Him. And thus also it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.

Something for you to keep in mind: note that St. Luke said that Mary was espoused to -- that is, *married* to -- Joseph when Gabriel came to her. She was not "an unwed mother," as you so often hear these days, apparently in some attempt to normalize unwed motherhood, or to take the shame out of it ("Mary was an unwed mother, so big deal!"). In Truth, though, Our Lady was married. Jewish marriage at that time began with the betrothal, or *kuddushin*. This was an exchange of marital vows and signified the beginning of the marriage. After the *kuddushin*, the couple were taxed together, referred to as man and wife, considered married by law in terms of inheritance, etc., and they could only separate through *divorce*, and then only if the marriage hadn't been consummated. But the couple did not live together until months later, when they would have a *celebration* of their marriage vows, at which point the groom would take his wife to their new home (called "home-taking" or *nisuin*).

Anyway, as to depictions of Mary at the Annunciation, we read in "Legends of the Madonna" (1895)

It is usual to exhibit her as kneeling in prayer, or reading with a large book open on a desk before her. St. Bernard says that she was studying the book of the prophet Isaiah, and as she recited the verse, "Behold, a Virgin shall conceive and bear a son," she thought within her heart, in her great humility, "How blessed the woman of whom these words are written! Would I might be but her handmaid to serve her, and allowed to kiss her feet!" — when, in the same instant, the wondrous vision burst upon her, and the holy prophecy was realized in herself.

Day Nineteen - The Queen of Heaven in the Kingdom of the Divine Will



The Doors of Heaven open, the Sun of the Eternal Word places Itself on the lookout and sends Its Angel to tell the Virgin that the Hour of God has come

...Now, child of my Heart, pay attention to Me and listen: several days before the descent of the Eternal Word upon earth, I could see Heaven opened and the Sun of the Divine Word at Its doors, as though to look out for the one upon whom He was to take His flight, to render Himself Celestial Prisoner of one creature. Oh, how beautiful it was to see Him at the doors of Heaven, as though on the lookout to spy the fortunate creature who was to host her Creator! The Sacrosanct Trinity no longer looked at the earth as alien to It, because there was little Mary who, by possessing the Divine Will, had formed Its Divine Kingdom in which the Word could safely descend, as in His own residence, in which He would find Heaven and the many suns of the many acts of Divine Will done within my soul. The Divinity overflowed with love, and removing the mantle of Justice which It had worn with the creatures for so many centuries, It covered Itself with the mantle of infinite mercy, and decreed the descent of the Word... and It was now in the act of sounding the hour of fulfillment! At this sound, Heaven and earth were astounded, and all stood at attention, to be spectators of such a great excess of love, and a prodigy so unheard-of.

Your Mama felt ignited with love, and echoing the love of my Creator, I wanted to form one single sea of love, so that the Word might descend upon earth within it. My prayers were incessant, and while I was praying in my little room, an Angel came, sent from Heaven as messenger of the great King. He came before Me, and bowing, he hailed Me: "Hail, O Mary, our Queen; the Divine Fiat has filled You with grace. He has already pronounced His Fiat, for He wants to descend; He is just behind my shoulders, but He wants your Fiat to form the fulfillment of His Fiat."

At such a great announcement, so much desired by Me – although I had never thought I was to be the chosen one – I was stupefied and I hesitated one instant. But the Angel of the Lord told Me: "Do not fear, our Queen, for You have found grace before God. You have conquered your Creator; therefore, to complete the victory – pronounce your Fiat."

I pronounced my Fiat, and – oh, marvel! - the two Fiat fused together and the Divine Word descended into Me. My Fiat, which received the same value as the Divine Fiat, from the seed of my humanity, formed the tiny little Humanity which was to enclose the Word, and so the great prodigy of the Incarnation was accomplished.

Oh, power of the Supreme Fiat! You raised Me so high as to render Me powerful, to the point of being able to create within Me that Humanity which was to enclose the Eternal Word, Whom Heaven and earth could not contain! The

Heavens were shaken, and all Creation assumed the attitude of feast. Exulting with joy, they peeked over the little house of Nazareth, to give homages and obsequies to the Creator made man; and in their mute language, they said: "Oh, prodigy of prodigies, which only a God could do! Immensity has become little, power has made itself powerless, His unreachable height has lowered itself deep into the abyss of the womb of a Virgin and, at the same time, He is little and immense, powerful and powerless, strong and weak!"

My dear child, you cannot comprehend what your Mama felt in the act of the Incarnation of the Word. All pressed upon Me and awaited my Fiat, I could say, omnipotent.

Now, dear child, listen to Me: how much you should take to your heart doing the Divine Will and living of It! My power still exists: let Me pronounce my Fiat over your soul. But in order to do this, I want your own. One alone cannot do true good; the greatest works are always done between two. God Himself did not want to do it by Himself, but wanted Me together with Him, to form the great prodigy of the Incarnation.

In my Fiat and in His, the life of the Man-God was formed; the destiny of mankind was restored, Heaven was no longer closed, and all goods were enclosed between the two Fiat. Therefore, let us say together, "Fiat! Fiat!", and my maternal love will enclose in you the life of the Divine Will.

Prayer Requests – March A.D. 2014



Prayers are placed on the altars of the Chapels of the Divine Will - Each prayer is remembered every day at the Holy Sacrifice of the Mass where Luisa is invoked for her intercession

Popes Francis & Benedict (SI), Padre Bernardino Bucci (recovery), Luisa Piccarreta (to be declared Blessed – God’s Peace on earth – end to abortion), Mother Gabrielle Marie & Benedictine Daughters (Support & Vocations), Eugenie (SI), Donna, Summer, Dustin, Chris & Family (SI), Jack and Gail (SI), Kaeln Boos (recovery), George (SI), Dr. Ramon Sanchez (SI), Edwin J.P. (SI), Peter H. (SI), Sammy and Dewayne (SI), Judith Marie (Family & SI), Clair Marie (SI), Nicole, Carly, Jake, Tad (SI), Nicole’s Father and Lisette (hip, hearing & conversion), Nephew (SI), Frank Kelly (protection/mission/back), Rose Patak (broken arm), Jerry Gouthro (eyesight), Dannette, Bobbie and Mikela (SI), Fr. Hennessee (SI), Michal Therese (employment), Lifers - Linda – Mura-Mary M, Jeff, Cheryl (SI), Ann (endometrial cancer), Paul S (SI), Fr. Peter D (SI), Fr. Celso (SI), Bud (SI), Fr. Lou (SI) Gary Z (SI), Sam Fuma (SI), Muriel & Gene (SI -family), AMC (SI), JJ Rosana Garcia Family (SI), Liz Ann Garcia (SI), Aida Garcia (Health), Anna Pfeil (SI), Ana Ramos (SI), Christina (SI), robert (SI), Ninfa (SI), Sylvester (SI), Sandy. Karen, Kurt, Olivia (SI), Ann , Scott, Jacob & Samuel (SI), Fr. Mancini (SI), Jerry, Donsey & family (SI), Jennifer Raczek (SI), Fr. Denis D (SI), Linda Burke (SI), Hilda Lopez & family (SI), Unice & David (SI), Meg & Tony (SI), Carol Braun (back recovery), John Braun (SI), Fran & Judy O’Brien (SI), Diane (SI), Charlotte & Rose Hafley (SI), Earl Duque Family & Aniela (SI), Nicholette Gottlinger and family (SI), Anita Ramos (SI), Helen (SI), Troy (SI), Fr. Javier (SI), Fr. Carlucci (SI), Jennie (SI), Teresa (SI), Frank Ramirez. (SI), Sara (SI), Johnny Saporito (SI), Agnes (SI), Jim Mazzeckam (knee), Sr. Joellen (SI), Larry Franklin (SI), Kalysta Story (SI), Gemma & Howard Johnson (SI), Mike Jacobs (cancer), Bozena Lapalowicz (SI), Fr. Robert Maguire (ICU), Charlie (SI), Jeannette Conniff (SI), Andy Mitrano (SI), Joe Stanton (SI), Ed Slattery (cancer), Matt Collins (cancer), Ann Kirchoff (SI), Muriel (SI), Teresa Lee (SI), Julie Ross (SI), Lizzy (SI) Rudy Sancudeo (SI), Carla Gonzales (SI), John & Karyll (SI), Mary Jo Gugino Colligan (recovery), Bob (SI), Br. David’s Father (life support), Mary, Martha, Ney & Staff (SI), Debbie Garcia (pain), Leonill (SI-brother), Rose Prokash (recovery), Teresa Lee (recovery), Mary Jane (SI), Courtney Guidry & Leon (SI), two Newborn twins (SI), Paul (non Hodgekins Lymphoma), Steven (employment), Megan Collins (pregnancy), Jim (cysts), M (SI), Vincent R (MS), Jane Liang (father), Kathy Fischer (eyes), JD Fischer (cancer), Cynthia Kinney (SI), Greg Farra (cancer), Courtney (SI), Sue (SI for mother & Judy), Agnes (Tom), Jim Holden (SI), Barbara Foes & daughter Pam (SI), Joe & Jen Winfield (SI), Meena (SI), Lena & Ray Kieliszak (SI), Kara & Trevor Johnson (SI), Luke & Anthony Ross (SI), Kyle Winfield (SI), Matthew McMahon (tumor), Mama Gail (SI), Catherine Baril (hip), Vicki (SI), Viv & Hunter (SI), Zuzzana Fennell (SI), Luise Pardue (Pneumonia), Courtney Guidry (hospital), Diane K (surgery), Nora (ER), Mary Anne (MK), Karen (SI), Jola Szlachetka (cancer), Elzbeta Wolarska (cancer), Zuzzana Fennell (SI), Diane K (surgery), Christine S & Angelina (SI), Sara (SI), Liam (SI), Tom (SI), Christina G. (SI), Nick Clarke (cancer), Susan C. (SI), Roger (recovery), Frank (heart), Lucille (SI), Mary Cygal (SI), Kathleen Lyday (SI), Ukraine (peace), Fr. Henrique Fragelli (malaria), Paul Radell (SI), Joyce (SI), Jean Clancy (recovery), Mike Rodriguez (cancer), Agnes (SI), Sister Eva Martin (SI), Barbara Keyes (SI), Courtney Schexnayder Guidry (ICU), Diane (recovery), Mary Cygal (SI), Bill Deville (SI), Susan A (employment), Irvin Kloska (SI), Deirdre Murphy (SI), Rosita L. (SI), Chris & Kelly Haugen (SI), Don Huffines (SI), Nicole (SI)

Pray for the souls of – Beverly Schatzman, Robbie Player, Margaret Nichols, Debbie Johnson, Gabrielle Tesoriero, Tom Donahue, Lizzy Zarate, Dr. Grace Snuggs, Billy Crawford, Donald Mach, Patricia Mea, Donna Haugen,
May the souls of all the faithful departed, through the mercy of God, Rest in peace

Book of Heaven – March 22, A.D. 1938 – The last sign of Love at the point of death.

“My Goodness is such, wanting everyone saved, that I allow the falling of these walls when the creatures find themselves between life and death – at the moment in which the soul exits the body to enter eternity – so that they may do at least one act of contrition and of love for Me, recognizing my adorable Will upon them. I can say that I give them one hour of truth, in order to rescue them. Oh, if all knew my industries of love, which I perform in the last moment of their life, so that they may not escape from my more than Paternal hands – they would not wait for that moment, but they would love Me all their life.”

DEO GRATIAS!



*Servant of God Luisa Piccarreta, “May the Kingdom of Your Divine Will come,
 May Thy Will be done on earth as it is in Heaven!”*

Saint Annibale, “Pray for us, Oh Lord, Send Holy Apostles into Your Church!”

God, our Father, please send us Holy Priests, all for the Sacred and Eucharistic Heart of Jesus, all for the Sorrowful and Immaculate heart of Mary, in union with Saint Joseph. Amen.

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Mons. Giovanni Battista Pichierri

ARCIVESCOVO
di TRANI - BARLETTA - BISCEGLIE
TITOLARE di NAZARETH

Prot. N. 182/12/C3

COMMUNICATION n° 3
About the process of Beatification and Canonization
of the Servant of God *LUISA PICCARRETA*

Addressing the many who, in different ways in the world, are interested in the Servant of God *Luisa Piccarreta* and the spirituality of *Living in the Divine Will*, I like to update what I have previously reported on several occasions, and above all in the *Communications* of April 23, 2007 and of May 30, 2008.

The diffusion in the world of the figure and writings of the Servant of God Luisa Piccarreta has grown considerably in recent years, reaching new nations in all continents. Letters from Bishops, priests, and lay persons alike give proof of this, as well as the record of visitors to the places related to Luisa in Corato.

The joy of witnessing the growth of this reality is accompanied by the concern to extend to all a heartfelt **appeal for unity** and the mutual esteem, rejecting "quarreling and jealousy" as one who waits for the advent of the "fullness of day" (Rm 13:11-14). If we live in the light of the Divine Will we cannot but cultivate in ourselves the fruits of mutual Charity, for "anyone who claims to be in the light but hates his brother is still in the darkness," (1 Jn 2:9).

I still observe with sorrow that "the doctrine of the Divine Will has not always been presented in a correct and respectful way, according to the doctrine and the Magisterium of the Church, putting remarks in the mouth of Luisa that are not even implicitly found in her writings. This provokes a trauma in consciences and even confusion and rejection among the people and by some Priests and Bishops" (*Letter* of March 9, 2006).

Therefore, it is my duty to point out some directions in a way that is clear for all.

Current state of the Cause

1. Actor of the process of Beatification and Canonization is the "*Association "Luisa Piccarreta - Little Children of the Divine Will"*" of Corato, that with its new statute dated June 13, 2010, I wanted to constitute as a Public Association of the Faithful due to its particular ecclesial significance.
2. I have given the Association a mandate in 2006 to constitute the *Secretariat of the Cause of Beatification of the Servant of God Luisa Piccarreta*, as an organism of liaison, support and information at the service of the many who in various ways are interested in the Cause itself, with the further task of opening dialogue with other Dioceses, persons, groups, and associations. "The Archdiocese and the Association will use *exclusively* the Secretariat to receive and answer any request made to them" (*Communication* of April 23, 2007). Therefore, no person or Association in the world can issue official notice apart from this Secretariat. *I forbid anyone from attempting to do so in my name.*
3. In 1994, with the *non obstat* of the Holy See was opened the Diocesan Inquiry into the life, virtues and fame of sanctity. This was concluded on October 29, 2005 with the transmission of

- the Proceedings to the Congregation for the Causes of Saints and the nomination of Dr. Silvia Monica Correale as Postulator and Rev. Fr. Sabino Amedeo Lattanzio as Vice-postulator. The Congregation subsequently has communicated to me that “before proceeding *any further*, an examination of the writings of the Servant of God will be done, in order to clarify difficulties of a theological nature.”
4. In the prayerful anticipation of the outcome of this examination, I wish to address *all those who claim that these writings contain doctrinal errors*. This, to date, has never been endorsed by any pronouncement by the Holy See, nor personally by myself. I would like to note that in this way, in addition to anticipate the legitimate judgment of the Church, these persons cause scandal to the faithful who are spiritually nourished by said writings, originating also suspicion of those of us who are zealous in the pursuit of the Cause. In the anticipation of the judgment by competent Authority, I invite you to make more serious and in-depth meditations and reflections in your personal reading on these writings in light of Sacred Scripture, Tradition, and the Magisterium of the Church.
 5. Furthermore, I wish to reiterate that if the writings of the Servant of God are read by people as to lead to the formation of one or more groups, this should not occur against the will of the Ordinary of the Place. Likewise, I recall what I have already communicated: “Neither the Archdiocese nor the Association nor the Secretariat has delegated any person, group or other association, in any way, to represent them outside of their legitimate locations, to spread knowledge about the life, thought and writings of the Servant of God or to make any decision in their names. From the moment that the Diocesan Inquiry was begun, the Archdiocese has never officially designated any Theologian or Censor for the writing of Luisa. Likewise, it has never nominated any official translator of the writings from Italian into any other language” (*Communication* of April 23, 2007).

Preparation of the *typical edition* of the writings

6. “As I have already expressed at the conclusion of the diocesan phase of the Cause, it is my desire, after having heard the opinion of the Congregation for the Causes of Saints, to present *a typical and critical edition of the writings* in order to provide the faithful with a trustworthy text of the writings of Luisa Piccarreta. So I repeat, the said writings are *exclusively* the property of the Archdiocese” (Letter to Bishops of October 14, 2006). To accomplish this demanding work that requires a certain kind of competence, I shall avail myself of a team of experts chosen in agreement with the Postulation.
7. Nevertheless, I must mention the growing and unchecked flood of transcriptions, translations and publications both through print and the internet. At any rate, “seeing the delicacy of the current phase of the proceedings, any and every publication of the writings is *absolutely* forbidden at this time. Anyone who acts against this is disobedient and greatly harms the cause of the Servant of God.” (*Communication* of May 30, 2008). All effort must be invested in avoiding all “leaks” of publications of any kind.

Groups of the Divine Will

8. “It is with great joy that I receive the news that more and more of the groups that are inspired by the Divine Will are strengthening their community links with their diocesan Bishops, so creating that indispensable communion within the local Church and so allowing any possible tension or division to be overcome” (*Communication* of May 30, 2008). I reiterate, therefore, that “initiatives that are taken in reference with the spirituality of Luisa, for example conferences, spiritual retreats, prayer meetings, etc., must be authorized by one’s Bishop in

- order to give serenity to the participants” (Letter of November 24, 2003).
9. Necessary prudence cannot lessen the ardor of those who feel compelled to spread the knowledge of the sanctity of life of the Servant of God, or of those who recommend the reading of her writings, or of those who encourage the faithful prayer for her beatification. All this not only is not prohibited, rather very much desirable. I also invite you to “reinforce the unity and communion among the dioceses in which individuals, groups and associations inspired by the Servant of God Luisa Piccarreta, and who know her writings, are to be found” (Final Communication of October 28, 2005).

What is asked of those familiar with Luisa Piccarreta

1. To pray for the Beatification of the Servant of God, that the Most Holy Trinity might be glorified and be diffuse the Reign of the Divine Will.
2. To send to the Postulation, through the Secretariat the testimonies and all else that regards the Servant of God, together with the economic donations needed today more than ever, for the work of the “*typical edition*” of the writings of Luisa.
3. To create a network of links between the several groups united with their Bishop, and our own Archdiocese, to make visible, ever more the great family of the *Divine Will*, established in the bond of unity, of the ecclesial communion and of the commitment of the new evangelization for the tradition of faith.

With great friendship and warmth, I greet and bless you all.

Trani, November 1st, 2012



Giovan Battista Pichierra
✱ *Giovan Battista Pichierra*
Archbishop